

# Goodwin's Weekly

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## When Utah Will Be Redeemed

THERE is no young Mormon, man or woman, who would not like to see things here as they are in other states, where there is no question of church and state, where men can divide on party lines and make a fight on principle and still all be Americans, all intent on promoting the general welfare. They ought to see that this can never be the rule here, until the Mormon people show by their votes that this is what they demand and what they intend to have. This being true the election next week will have more than a local significance, the result will be almost as eagerly looked for in Provo, in Ogden and Logan, as in this city. The people in those places understand perfectly that every outside faction in this city is arrayed against the American party, and that every one of the factions relies upon the dominant church for success, and that their complete triumph would be relegating the government of this city back to where it was when Mayor Morris went out of office four years ago.

They see, too, that if the American party wins against all opposition, it will mean new progress, new business, more people, more hope for the city and, indirectly, for the state.

We do not believe that there is any young Mormon man or woman who thinks it either fair or right for Reed Smoot to come here and dictate who shall be nominated, on state and county and city tickets. We believe that almost every one of them thinks he dishonors his ecclesiastic office when he turns politician and uses his church authority to either have himself elected to office, or when he names other men to be elected.

Neither do we believe that they think it right for a priest like Nephi Morris to use his priestly power and influence to cause men and women to vote as he thinks best. Well, the only way that sort of business can be broken up is through the ballot. It must come by the Mormon people serving notice through their ballots, that they want their high priests to get out of politics. When that notice is served in a form decisive enough, those priests will realize that the safety of their church depends upon their attending to the legitimate business of the church and in letting politics alone.

The American party has been in power here nearly four years. In that time no man has been wronged by it, rather all have partaken alike in the benefits it brought with it. To realize this, let any Mormon compare the price that the old Deseret corner brought last summer with what it would have sold for the day Mayor Morris went out of office.

Both self-respect and material interest should draw young Utah to the American ticket next Tuesday.

## The Only Demand

SENATOR SUTHERLAND calls the American party "the party of hate," so does Mr. Felt. So does every jack-Mormon who hopes for a few crumbs from the church table.

Well, under the rule of that party in this city no one has been wronged, rather the property of every man, Gentile and Mormon alike, has been doubled in value; the business of every man has doubled; the taxes have not been increased, what is the proof that the party is busy in hating anybody?

And what have been the demands of the party? Simply that the constitution of the state shall be

the so-called law, and that the statutes of the state be obeyed, and when disobeyed that they shall be legally enforced. Can anyone find anywhere other demand of this American party? Can any party or any people long remain that does not insist upon those very things? If this is all, what is Senator Sutherland grievous? As a lawyer would he demand less? What is Mr. Felt's grievance? He wants the money and property in his care protected. Is that property more sacred than the American home or the rights of the American child? Go to!

## Fernie

THE terrible Swede has been in the city council of this city for many years. His immediate constituents tried to shake him two years ago, but the church needed him and the man named to succeed him had to get out of the way. Until the population of his ward is greatly changed, it may be considered that Fernie has a life tenure on the office of councilman. This invokes the inquiry of what Fernie really is. Well, Fernie's English is not always happy, but really, he has a good deal of brain power. He ought to have been a bishop years ago. He would have been a great improvement over many who have received the title. There is a most striking picture, by Braun, of Gustavus Adolphus praying before the battle of Lutzen. Of course, we all know that old Gustave was called "The Lion of the North." This picture represents him as sitting on his horse, with hands clasped before him and his eyes raised to heaven, praying that he may "do up" the enemy, while his army stands bowed reverently on either side of their commander. There are, too, some dead men and broken weapons on the ground before him. This attitude would become Fernie making a political speech. Now the real picture of Gustavus Adolphus is not unlike that of Fernie. It represents an intense Swede looking out for the main chance, and three hundred years ago now he was raising more commotion in northern Europe than Fernie is on the stump in Utah with Judge King as a co-ordinator. Old Gustave was a superb tactician and no slouch when it came to grand strategy. It is the delight of Fernie to imitate his great countryman in both these great gifts of a soldier and so, as we look over his record as a councilman we are not surprised to find his imitations of his great countryman. Old Gustavus was intent upon doing everything he could for his Sweden. Fernie is intent on doing the best he can for his church. So when his church is on top, Fernie is filled with zeal. He is willing to squander any amount of public money for a bogus water right, so the money goes to a brother Swede or a brother in the church. The ancient stockade, the boundaries of which the news marked out the other night, does not shock Fernie when the rentals go to his brothers in the creed, and ten per cent gravitates to the tithing house. He is not alarmed at the number of men employed by the city so that they all be of his faith. He looks on with undisturbed equanimity when his brother saints out on their farms collect tremendous damages from the city for water that never ran down hill.

But when the day of adversity comes, and his party loses power, then he becomes a fierce watchdog in defense of the city treasury; then everything that is done is wrong, then all his opponents, to hear him, are dishonest, and bent on the ruin of the city. Then a sprinkled street, or a

green lawn, or a sidewalk above the mud or a paved street which formerly was a wallow, brings to his soul exquisite agony and he cries out like the howl of a hungry calf.

Between times he goes on the stump and with characteristic modesty does not tell what he has done, but arraigns everybody on the other side, and not infrequently draws upon his imagination for his facts. He is a picturesque Fernie, but we feel it a duty to tell that when his great countrymen these hundred years ago was trying to establish a Swedish empire, all northern Europe was in the throes of a war, year after year, until he was finally shot in the back, and then a great peace fell on the distressed country. Let Fernie read the moral of that.

## The Real Question

THE great Castelar, in the Spanish Cortes, thirty-eight years ago, when appealing to the Cortes to make of Spain a republic, said: "Europe has to decide whether she will confound herself with Asia, placing upon her lands old altars, and upon the altars old idols, and upon the idols immovable theocracies, and upon the theocracies despotic empires, or whether she will go by labor, by liberty, and by the republic to collaborate with America in that grand work of civilization."

Those words, at least in spirit have an application here in Utah. The question is what spirit is controlling Utah? Is it back towards that Asia which from the first has refused to acknowledge the inherent rights of every man; which, through the centuries has maintained the rule of usurping kings and priests, or shall it be onward and upward toward the light, and with a full determination that every child of the state shall have an equal opportunity to forge out for himself a name and place among his fellow men?

In a potential way, even in this city election which is to be held here next Tuesday, that very question is the real question. The government which was founded here when the pioneers came was a pure theocracy. From the first the decree was that certain men had a right to rule this people, that the leaders had a divine right to so rule this people. It was placing upon "a theocracy a despotic empire." There was the claim or a divine right to do this, and the result was that, in twenty years, those who had claimed that right and had exercised that power, had drawn to themselves the bulk of the property of the territory. A hundred of them had more money and property than an hundred thousand of their followers, though all started alike poor.

And that was not the worst feature. There was a general acceptance among the people that the rule was right and the children of the masses under the free American flag, or what should have been the free American flag, with their first instruction were taught that the child next door was their superior. Can any one estimate what the state of society in Utah would now have been had this been an island against the shores of which no ship had since ever landed?

And these high priests tell this people at every conference that not one tenet of the creed has been changed, or abridged from the beginning. Is it not clear why there should be an American party in Utah.

When above we speak of priests, that is not meant as any reproach upon their high calling. The man or woman who devotes his or her life to the welfare of the souls of fellow men, more